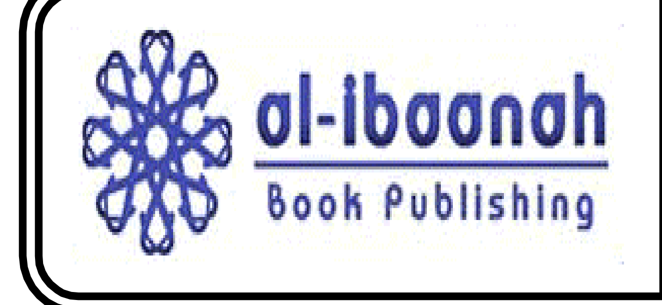




Sufficiency in Creed

By Imaam Muwaffaq-ud-Deen
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[d. 620H]

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About the Book: This is a translation of the classic treatise ***Lum'at-ul-'Itiqaad*** (Sufficiency in Creed) of the great Imaam, Abu Muhammad Muwaffaq-ud-Deen Ibn Qudaamah Al-Maqdisee, may Allaah have mercy on him.

In this book, Imaam Ibn Qudaamah presents the Creed of the Salaf as is the custom of the scholars of Ahlus-Sunnah wal-Jamaa'ah in every century – to preserve the authentic Creed by way of writing it down in books and spreading it. So this Creed became well known amongst the scholars and studied in the gatherings of knowledge. In fact the treatise continues to be studied and reviewed by students of knowledge throughout the world.

This book was explained in recent times by Imaam Muhammad bin Saalih Al-'Uthaimeen and assigned for study by the Board of Educational Institutes in Saudi Arabia. All footnotes and hadeeth verifications were extracted in abridged form from Ashraf bin 'Abdil-Maqsood's checking of Imaam Ibn Al-'Uthaimeen's explanation of "Sufficiency in Creed."

We ask Allaah to make this treatise a benefit for the students of knowledge to study and acquire understanding of their Religion.

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INTRODUCTION

All praise is due to Allaah, the One praised in every tongue (i.e. language), the One worshipped in every era. There is not a place that is free of His Knowledge nor does one affair preoccupy Him over another. He is far beyond any equals and rivals, as well as being free of any wife or children. His Decree is carried out in all of His servants. No intellect can derive an example of Him with its pondering, nor can any heart attempt to depict Him.

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

"There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer." [Surah Ash-Shoora (42): 11]

To Him belong the best of Names and the most honorable of Attributes.

ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ
﴿٦﴾ وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾ ٱللَّهُ لَآ إِلَٰهَ
إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴿٨﴾

"The Most Gracious (Allaah) rose over the Throne (in a manner that suits His majesty). To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden. Allaah! None has the right to be worshipped except Him. To Him belong the best of Names." [Surah TaHa (20): 5-8]

His knowledge encompasses everything. He subjugates all creatures by His Honor and Rule. And His knowledge and mercy engulf everything.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا

“He (Allaah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His knowledge.” [Surah TaHa (20): 110]

He is described by what He has attributed to Himself in His Magnificent Book and upon the tongue of His honorable Prophet.

We are obligated to believe in and to welcome with submission and acceptance everything that is mentioned in the Qur'aan or that is authentically reported on the Prophet (*sallAllaahu ‘alayhi wa sallam*) concerning Allaah's Attributes. And we must abandon opposing it (which is done) by *radd* (rejection), *ta'weel* (distortive misinterpretation), *tashbeeh* (comparison) and *tamtheel* (representation). As for what appears unclear from that, then we are obligated to affirm its wording and not oppose it’s (literal) meaning. We are to return the precise knowledge of it to the One who stated it and we entrust it upon the one who transmitted it, following the example of the ones who are deeply endowed with knowledge, those whom Allaah has praised in His manifest Book, saying:

وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ

“And those who are firmly grounded with knowledge say: ‘We believe in it (the Qur'aan); the whole of it (clear and unclear verses) is from our Lord.’” [Surah Aali 'Imraan (3): 7]

And He says, dispraising the one who seeks the *ta'weel* (hidden meaning) of the unclear verses of His revelation.

فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ

“As for those in whose hearts there is deviation, they follow that which is not entirely clear thereof, seeking *fitnah* (mischief) and seeking for its *ta'weel* (hidden meanings), but no one knows its hidden meanings except Allaah.” [Surah Aali 'Imraan (3): 7]

Thus Allah has placed the aspect of seeking after the hidden meanings (*ta'weel*) as a sign of deviation. And He has placed it at the same level of seeking after mischief, in the dispraise of it. Then He placed a barrier between them and that which they aspire and He cuts off their ambitions from what they seek after, by saying:

وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُۗ

“But no one knows its hidden meanings except Allaah.” [Surah Aali 'Imraan (3): 7]

Concerning the *hadeeths*: **“Verily, Allaah descends to the lowest heaven"** and **"Verily, Allaah will be seen on the Day of Judgement”** and what is similar to these *ahaadeeth*, Imaam Abu 'Abdillaah Ahmad bin Hanbal (*rahimahullaah*) said: "We believe in them and we attest to their verity, without saying how and without ascribing a (fixed) meaning for them. Nor do we reject any part from them. We know that whatever the Messenger came with is the truth. We do not reject what Allaah's Messenger came with, nor do we describe Allaah with more than He has described Himself, without limits.

Allaah says: **‘There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer.’** We say as He has said. We describe Him with what He has described Himself and we do not transgress that. The description of those who (attempt to) describe Him, cannot grasp Him. We believe in the Qur'aan, all of it, its clear verses as well as its unclear verses. We do not reject any of His Attributes due to a discomfort (that we may perceive towards it). We do not transgress the Qur'aan and the Hadeeth. And we have no knowledge of how to understand them, except through the affirmations of the Messenger and the confirmation of the Qur'aan.”

Imaam Abu 'Abdillaah Muhammad bin Idrees Ash-Shaafi'ee, may Allaah be pleased with him, said: “I believe in Allaah and in what has been reported concerning Allaah, upon what was intended by Allaah. And I believe in the Messenger of Allaah and in what has been reported concerning the Messenger of Allaah, upon what was intended by the Messenger of Allaah.”

This is the way that the scholars of the past and present have followed, may Allaah be pleased with them. They all unanimously agreed on acknowledging, accepting, and affirming what has been mentioned in the Book of Allaah and the Sunnah of His Messenger (*sallAllaahu ‘alayhi wa sallam*) concerning the Attributes, without turning towards the use of *ta'weel*.

We have been commanded to follow their way (the Prophet and his Companions) and to be guided by their example. And we have been warned of the newly invented matters and we have been informed that they are from among the things that lead astray. The Prophet (*sallAllaahu ‘alayhi wa sallam*) said: **“Stick to my Sunnah and the Sunnah of the rightly-guided *Khaleefahs* (who will come) after me. Bite onto it (i.e. the Sunnah) with your molar teeth and beware of newly invented matters.**

For indeed, every newly invented matter is an innovation and every innovation is a misguidance." [1]

'Abdullaah bin Mas'ood (*radyAllaahu 'anhu*) said: "Follow (the Sunnah) and do not innovate! For you have been sufficed." [2]

'Umar bin 'Abd-il-'Azeez (*rahimahullaah*) said something with the meaning: "Stop where the people have stopped! For, indeed, they stopped upon receiving knowledge. The clear evidences would suffice them and they were the strongest at manifesting it. If there were any addition (to the Religion), they would be most likely to have done it (first). So if you say: it was introduced after them, then no one introduces into it except for he who opposes their guidance and desires other than their example. They have described from it what was enough and they have spoken concerning it what has sufficed. What is above them is excessiveness. And what is below them is inadequacy. Some people have fallen short of them and so they have drawn away. And others have transgressed them and so they became extreme. But indeed, they were between these two, upon a straight guidance."

Abu 'Amr Al-Awzaa'ee (*rahimahullaah*) said: "Stick to the narrations of those who came before you (*man salafa*), even if the people reject you. And beware of the opinions of men, even if they beautify them for you with their speech."

Muhammad bin 'Abd-ir-Rahmaan Al-Adarmee (*rahimahullaah*) said to a man who was speaking of an innovation and calling the people towards it: "Did the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*), Abu Bakr, 'Umar, 'Uthmaan and 'Alee have knowledge of it or did they not have knowledge of it?" He said: "They did not have knowledge of it." He said: "So something which they had no knowledge of, you know!?!" The man said: "Then I say that they did have knowledge of it!" He said: "Was it sufficient for them that they not speak about it nor call the people towards it, or was it not sufficient for them?" The man said: "Of course it was sufficient for them." He said: "So something which was sufficient for the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) and his *Khaleefahs* is not sufficient for you!?!" So the man refrained

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[1] An authentic hadeeth transmitted by Ahmad in his *Musnad* (4/126-127), Abu Dawood in his *Sunan*: Book of Adhering to the Sunnah (no. 4607) and At-Tirmidhee in his *Sunan*: Book of Knowledge (no. 2676). Ibn Maajah reported it in the introduction to his *Sunan* (no. 42 & 43) as did Ad-Daarimee in his *Sunan* (1/44) and Ibn Hibbaan (no. 102 of *Al-Mawaarid*). Al-Haakim (1/97), Ibn Abee 'Aasim in *As-Sunnah* (pg. 17, no. 20,29 & 30), Al-Bayhaqee in *Dalaa'il-un-Nubuwah* (6/541) and Ibn 'Abd-il-Barr in *Jaami' Bayaan-il-'Ilm wa Fadlihi* (1/222) also reported it. Al-Albaanee authenticated it in *Saheeh Al-Jaami'-us-Sagheer* (2/346) as well as his *takhreej* (checking) of *As-Sunnah* by Ibn Abee 'Aasim (pg. 29-30).

[2] An authentic narration reported on Ibn Mas'ood by Ad-Daarimee (no. 211), At-Tabaraanee in *Al-Kabeer* (no. 8870), Al-Bayhaqee in *Al-Madkhal* (no. 204), and Ibn Wadaah in *Al-Bid'a wan-Nahee 'anhaa* (pg. 10), Abu Khaithama in *Al-'Ilm* (no. 54) and others.

(from his call) and the *Khaleefah*, who was present there, said: "May Allaah not suffice the one who is not satisfied by what they found sufficient."

Similarly, whoever does not feel content with what was sufficient for the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*), his Companions, those who followed them in righteousness, the Imaams that came after them and those deeply endowed with knowledge, regarding reciting the verses on (Allaah's) Attributes, reading the reports about them and leaving them the way they came (i.e. were reported), then may Allaah not suffice him.

Among what has been revealed in the verses concerning Allaah's Attributes, is:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ

"And the Face of your Lord, full of Majesty and Honor, will remain forever." [Surah Ar-Rahmaan (55): 27]

بَلْ يَدَاهُ مَبْسُوطَتَانِ

And His saying: **"Nay, both His Hands are widely outstretched."** [Surah Al-Maa'idah (5): 64]

His statement in which He informs us that 'Eesaa bin Maryam said:

تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ

"You know what is in my inner-self, though I do not know what is in Your Self." [Surah Al-Maa'idah (5): 116]

His statement:

وَجَآءَ رَبُّكَ

"And your Lord comes…" [Surah Al-Fajr (89): 22]

His saying:

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ

“Do they then wait for anything other than that Allaah should come to them.” [Surah Al-Baqarah (2): 210]

His statement:

رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ

“Allaah is pleased with them and they are pleased with Him.” [Surah Al-Maa'idah (5): 119]

His saying:

فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ

“Allaah will bring a people whom He will love and they will love Him.” [Surah Al-Maa'idah (5): 54]

His statement concerning the disbelievers:

وَغَضِبَ ٱللَّهُ عَلَيْهِمْ

“And the Anger of Allaah is upon them.” [Surah Al-Fath (48): 6]

His statement:

ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُواْ مَآ أَسْخَطَ ٱللَّهَ

“That is because they followed that which discontented Allaah…” [Surah Muhammad (47): 28]

And His saying:

وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ

“But Allaah disliked their being sent forth.” [Surah At-Tawbah (9): 46]

From the Sunnah is the statement of the Prophet (*sallAllaahu ‘alayhi wa sallam*): **“Our Lord, may He be Blessed and Exalted, descends to the lowest heaven every night.”** [3]

His (*sallAllaahu ‘alayhi wa sallam*) statement: **“Your Lord is amazed by the youth who does not possess childish manners.”** [4]

And his (*sallAllaahu ‘alayhi wa sallam*) saying: **“Allaah laughs at two men – one of whom kills the other, then they both enter Paradise.”** [5]

We believe in this and what is similar to it, from that which has an authentic chain and reliable reporters. We do not reject it nor do we negate it. Nor do we change its meaning with something that contradicts what is literally apparent from it. We do not compare it to the attributes of the creation nor by (using) the naming schemes of the innovators. And we know that Allaah, Glorified and Exalted, has no equal or comparison.

لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ

“There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer.” [Surah Ash-Shoora (42): 11]

Everything that is imagined by the intellect or pondered in one’s thoughts, then Allaah is contrary to that. Another example is His saying:

ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ

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[3] *Saheeh Al-Bukhaaree*: Book of *Tahajjud* (no. 1145) and *Saheeh Muslim*: Book of the Traveler’s Prayer (no. 758) from the hadeeth of Abu Hurairah.

[4] A weak hadeeth reported by Ahmad (4/151), Ibn Abee ‘Aasim in *As-Sunnah* (571), Abu Ya’laa (1479), At-Tabaraanee in *Al-Kabeer* (17/309), *Al-Qadaa’*ee in *Musnad ash-Shihaab* (576), Tamaam Ar-Raazee in his *Fawaa’id* (1287) and Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 600). Al-Albaanee declared it weak in *Ad-Da'eefah* (no. 2426). Allaah’s Attribute of Amazement is still affirmed by the hadeeth reported in *Saheeh Al-Bukhaaree* (no. 4889) from Abu Hurairah about the guest. The Prophet said: **"Allaah was indeed amazed at – or He laughed at – this man and this woman (who did a good deed by providing food for the Prophet's guest)."** So Allaah revealed: **"But they give preference to others over themselves, even though they had a need for it."** [Surah Al-Hashr (59): 9]

[5] *Saheeh Al-Bukhaaree*: Book of *Jihaad* (no. 2826) and *Saheeh Muslim*: Book of Leadership (no. 1890) from the hadeeth of Abu Hurairah.

“The Most Merciful rose over the Throne.” [Surah TaHa (20): 5]

And His statement:

ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ

“Do you feel secure that He, who is above the heavens…” [Surah Al-Mulk (67): 16]

And the statement of the Prophet (*sallAllaahu ‘alayhi wa sallam*): **“Our Lord, Allaah, who is above the heavens! Sanctified be your Name.”** [6]

And his (*sallAllaahu ‘alayhi wa sallam*) saying to the slave girl: **“Where is Allaah?”** She said: “Above the heavens.” So he said: **“Free her, for indeed, she is a believer.”** Maalik bin Anas, Muslim and other scholars have reported this hadeeth.

The Prophet (*sallAllaahu ‘alayhi wa sallam*) said to Husayn (bin 'Imraan): **“How many gods do you worship?”** He said: “Seven. Six in the earth and one above the heavens.” He (*sallAllaahu ‘alayhi wa sallam*) said **“Who is it that you hope in and fear (most)?”** He said: “The One that is above the heavens.” He said: **“Then abandon the six and worship the One who is above the heavens, and I will teach you two supplications.”** So he accepted *Islaam* and the Prophet taught him to say: **“O Allaah, Grant me guidance and save me from the evil of my self.”** [7]

What was reported in the previously revealed books, concerning the signs of the Prophet (*sallAllaahu ‘alayhi wa sallam*) and his Companions, is that: “They prostrate on earth while claiming that their god is above the heavens.”

Abu Dawood reported in his *Sunan* that the Prophet (*sallAllaahu ‘alayhi wa sallam*) said: **“Indeed what is between one level of heaven and (another) level of heaven is a distance of such and such…”** He continued until he (*sallAllaahu ‘alayhi wa sallam*) mentioned: **“And above that is the Throne. And Allaah, the One free of all defects, is above that.”** [8]

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[6] Abu Dawood reported this hadeeth and in its chain is Ziyaadah bin Muhammad. Al-Bukhaaree said that his hadeeth are rejected (*munkar*).

[7] A weak narration reported by Ibn Qudaamah in *Al-'Uluww* (19). And from that path of narration, it was mentioned by Adh-Dhahabee in his *Al-'Uluww Lil-'Alee-il-Ghafaar* (23, 24).

[8] A weak hadeeth reported by Ahmad (1/206-207), Abu Dawood (4723), At-Tirmidhee (3320), Ibn Maajah (193) and many others. Al-Albaanee graded it *da'eef* in his checking of *As-Sunnah* by Ibn Abee 'Aasim (no. 577) as did Al-Arna'oot in his notes to *Al-'Aqeedat-ut-Tahaawiyyah* (2/365).

This and what is similar to it is from what the *Salaf*, may Allaah have mercy on them, have unanimously agreed on reporting and accepting. And we do not incline towards rejecting it (*radd*), nor toward distorting its meaning (*ta'weel*), nor towards making comparisons to it (*tashbeeh*), nor towards likening it (*tamtheel*).

Imaam Maalik bin Anas (*rahimahullaah*) was questioned once, and it was said to him: "O Abu 'Abdillaah! (Allaah says): **'The Most Merciful rose over the Throne.'** How does He rise?" So he (*rahimahullaah*) responded: "The Rising (*Al-Istiwaa*) is not something unkown. How (it is done) is incomprehensible. Believing in it is an obligation. And asking concerning it is an innovation." Then he put someone in charge of the man and he was thrown out. [9]

[9] An authentic narration reported by Ibn Qudaamah in *Al-'Uluww* (104), Adh-Dhahabee in *Al-'Uluww* (pg. 141-142), Abu Nu'aim in *Al-Hilyah* (6/325-326), 'Uthmaan bin Sa'eed ad-Daarimee in *Ar-Radd 'alal-Jahmiyyah* (55), Al-Laalikaa'ee in *Sharh Usool 'Itiqaad Ahl-is-Sunnah* (664), Abu 'Uthmaan in *'Aqeedat-us-Salaf* (24-26) and others.

THE SPEECH OF ALLAAH

From the Attributes of Allaah is that He speaks with a speech that is pre-existent. He causes whomsoever He wills to hear it. Moosaa heard it from Him without there being any intermediary. Jibreel heard it, as well as whomever He permits from His angels and messengers. He, the One free from all defects, will speak to the believers in the Hereafter and they will speak to Him. He will grant them permission and they will visit Him. Allaah says:

وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا

"And to Moosaa, Allaah spoke directly." [Surah An-Nisaa (4): 164]

And Allaah says:

قَالَ يَـٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَـٰلَـٰتِى وَبِكَلَـٰمِى

"He (Allaah) said: 'O Moosaa, I have chosen you above men by My messages, and by My speaking (to you).'" [Surah Al-A'araaf (7): 144] And He says:

تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ

"Those messengers! We preferred some of them over others; to some of them Allaah spoke (directly)." [Surah Al-Baqarah (2): 253]

And He says:

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ

"It is not for any human being that Allaah should speak to him unless (it be) by Revelation, or from behind a veil." [Surah Ash-Shuraa (42): 51]

And He says:

فَلَمَّآ أَتَىٰهَا نُودِىَ يَـٰمُوسَىٰٓ ﴿١١﴾ إِنِّىٓ أَنَا۠ رَبُّكَ

“And when he came to it (the fire), he was called by name: ‘O Moosaa! Verily, I am your Lord!’” [Surah TaHa (20): 11-12]

And Allaah says:

إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِىٓ

“Verily, I am Allaah! None has the right to be worshipped but I, so worship Me, and establish the prayer for My Remembrance.” [Surah TaHa (20): 14]

It is not permissible for anyone to say this (last *ayah*) except Allaah.

'Abdullaah bin Mas'ood (*radyAllaahu ‘anhu*) said: **“When Allaah speaks through revelation, the inhabitants of the heavens hear His Voice.”** He reported this on the Prophet. [10]

'Abdullaah bin Anees (*radyAllaahu ‘anhu*) reported that the Prophet (*sallAllaahu ‘alayhi wa sallam*) said: **“Allaah will gather the creatures on the Day of Judgement, naked, barefoot, uncircumcised and not having anything with them. He will then call them with a voice that those who are far as well as those who are near will be able to hear: ‘I am *Al-Malik* (the King). I am *Ad-Dayyaan* (the Recompenser).’”**[11]

In some narrations, it mentions that: One night Moosaa saw the Fire and it overthrew him so he became frightened from it. Then his Lord called to him: “O Moosaa!” So he responded quickly, being familiar with the voice: “Here I am to serve you! Here I am! I hear Your voice but I do not see Your place (i.e. where you are). Where are You?” He said: “I am above you and in front of you and on your right and on your left.” So he realized that this attribute did not befit anyone except Allaah. He (Moosaa) then said: “You are just as You say, my Lord. Do I hear Your speech or the speech of one of Your messengers (angels)?” He said: “No, rather My speech, O Moosaa.”

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[10] An authentic hadeeth reported on Ibn Mas’ood in *mawqoof* form (as his saying), as well as in *marfoo’* form (as a saying of the Prophet) in *Saheeh Al-Bukhaaree*, *At-Tawheed* of Ibn Khuzaimah and *Sunan Abee Dawood*.

[11] A good (hasan) hadeeth reported by Al-Bukhaaree in his *Saheeh* (1/173), (13/453) and in his book *Al-Adab-ul-Mufrad* (970). The hadeeth was also reported by Ahmad in his *Musnad* (3/495), Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 78-79), Ibn Abee ‘Aasim in *As-Sunnah* (pg. 514) and Al-Haakim in *Al-Mustadrak* (2/437/574-575) who authenticated it, and Adh-Dhahabee agreed. Al-Albaanee said in his checking to *As-Sunnah* (514): “It is an authentic hadeeth.”

THE QUR'AAN IS THE SPEECH OF ALLAAH

From the Speech of Allaah, is the Glorious Qur'aan. It is the plain Book of Allaah and His firm rope. It is His straight path and the revelation of the Lord of the universe. The most honorable spirit (Jibreel) brought it to the heart of the best of messengers, in a clear Arabic language. It was revealed and not created. From Him it began and to Him it will return.

It consists of precise chapters, clear verses, and letters and words. Whoever recites it and does so properly (with *'Iraab*), he will have ten good deeds for every letter he recites. It has a beginning and an end, and it consists of sections and parts. It is that which is recited by the tongues, memorized in the hearts, listened to by the ears, and recorded in the scriptures (*masaahif*).

In it are verses that are clear and ambiguous, that which abrogates and those that are abrogated, those that are specific and those that are general, and those that contain obligations and prohibitions.

لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ

"Falsehood cannot approach it from before it or behind it. (It is) sent down by the All-Wise, Worthy of all praise (Allaah)." [Surah Fussilat (41): 42]

قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَـٰذَا ٱلْقُرْءَانِ لَا

يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

"Say: If mankind and jinn were to gather together to produce the likes of this Qur'aan, they would not produce the likes thereof, even if they helped one another." [Surah Al-Israa (17): 88]

This is the Arabic Book of which the disbelievers said concerning it:

لَن نُّؤْمِنَ بِهَـٰذَا ٱلْقُرْءَانِ

"We will never believe in this Qur'aan." [Surah Saba (34): 31]

And some of them said:

إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ

“This is nothing but the words of a human being!” [Surah Al-Mudaththir (74): 25]

So Allaah said:

سَأُصْلِيهِ سَقَرَ

“I will cast him into the Hellfire.” [Surah Al-Mudaththir (74): 26]

Some of them said that it was poetry, so Allaah said:

وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

“And We have not taught him (i.e. Muhammad) poetry nor is it suitable for him. This is only a reminder and a plain Qur'aan.” [Surah YaaSeen (36): 69]

Thus, when Allaah denies that it is poetry and confirms that it is a Qur'aan, there should not remain any doubt for the one possessing intellect, that the Qur'aan is that Arabic Book which is composed of words, letters and verses. This is because if it were not so, then they (disbelievers) would not have claimed that it was poetry.

Allaah, the Mighty and Sublime, says:

وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ
وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾

“And if you (disbelievers) are in doubt concerning what We have sent down (i.e. the Qur'aan) to Our slave (Muhammad), then produce a chapter the like thereof and call your witnesses besides Allaah.” [Surah Al-Baqarah (2): 23]

It is not right for Him to challenge them with producing something that they neither know nor understand (i.e. it is words and letters, which they know).

Allaah says:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍۙ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ
أَوْ بَدِّلْهُۚ قُلْ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآيِٕ نَفْسِيٓۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۖ

"And when Our clear verses are recited unto them, those who hope not to meet Us, say: 'Bring us a Qur'aan other than this, or change it.' Say (O Muhammad) 'It is not for me to change it on my own accord. I only follow that which is revealed unto me.'" [Surah Yoonus (10): 15]

This confirms that the Qur'aan is (made of) verses, which are recited unto them (i.e. the disbelievers).

Allaah says:

بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِي صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَۚ

"Nay, but they are clear verses that are preserved in the hearts of those who have been given knowledge." [Surah Al-'Ankaboot (29): 49]

And He says after having sworn upon it:

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾

"This is indeed an honorable Qur'aan. In a Book well guarded (i.e. *Al-Lawh-ul-Mahfoodh*), which none can touch, except the purified (i.e. the angels)." [Surah Al-Waaqi'ah (56): 77-79]

And Allaah says:



"*Kaaf-Ha-Ya-'Ayn-Saad*" [Surah Maryam (19): 1]



“***Ha-Meem. 'Ayn-Seen-Qaaf***” [Surat-ush-Shooraa (42): 1]

He commences twenty-nine chapters of the Qur’aan with individually separated letters.

The Prophet (*sallAallaahu ‘alayhi wa sallam*) said: **“Whoever recites the Qur'aan and recites it properly, there will be ten good deeds for him, for every letter from it. And whoever recites the Qur'aan and recites it improperly, there will be one good deed for him for every letter.”** [12]

And he (*sallAallaahu ‘alayhi wa sallam*) said: **“Read the Qur'aan before there comes to you a people who will throw forth its words as fast as an arrow (shoots out), yet it will not pass their throats. They will hasten its reward and not delay it.”** [13]

Abu Bakr and 'Umar (*radyAllaahu ‘anhumaa*) said: “To make *'Iraab* of the Qur'aan (recite it properly with all its rules) is more beloved to us than to memorize some of its letters.”[14]

‘Alee (*radyAllaahu ‘anhu*) said: “Whoever disbelieves in one letter from it, then he has disbelieved in all of it.” [15]

The Muslims (i.e. scholars) have unanimously agreed on the number of chapters (*suwar*), verses, words and letters of the Qur'aan.

There is no disagreement amongst the Muslims (i.e. scholars) concerning the disbelief of one who denies a chapter (*surah*), verse (*ayah*), word, or letter from the Qur'aan, which has been agreed on. There is a clear decisive proof in this that it is (made of) letters.

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[12] A very weak hadeeth reported by At-Tabaraanee in *Al-Awsat* as is stated in *Majma'-uz-Zawaa'id* (7/163) on the authority of Ibn Mas'ood who said: “The Messenger of Allaah said: **‘Recite the Qur'aan pronouncing it properly (with *'Iraab*), for indeed whoever recites the Qur'aan and pronounces it properly will have ten good deeds. And ten evil deeds of his will be expiated and he will be raised ten levels.**’” Al-Haythamee said of it: “In its chain is Nuhshal and he is rejected (*matrook*).” Nuhshal is Ibn Sa'eed bin Wardaan Al-Wardaanee. Ishaaq Ibn Raahawaih declared him a liar.

[13] An authentic hadeeth reported by Ahmad (5/338), Abu Dawood (831) and Ibn Hibbaan (1876 of *Al-Mawaarid*). Its chain of narration is *saheeh* as has been stated by Al-Albaanee in *As-Saheehah* (259). Ibn Qudaamah also mentioned the hadeeth in *Al-Burhaan* (pg. 35-36) from the report of Sahl bin Sa'ad.

[14] This is an extremely weak narration reported by Ibn Al-Anbaaree in *Al-Waqf wal-Ibtidaa* (1/20) with the wording: "Some *'Iraab* (pronouncing properly) of the Qur'aan is more pleasing to us than memorizing some of its letters." Its chain is *da'eef jiddan* (very weak) for there is weakness and a break in its chain, according to Badr Al-Badr's notes to *Lumu'at-ul-'Itiqaad* (19).

[15] Reported by Ibn Abee Shaybah (10/513-514) and Ibn Jareer (At-Tabaree) in his *Tafseer* (56).

THE BELIEVERS WILL SEE THEIR LORD ON THE DAY OF JUDGEMENT

The believers will see their Lord in the Hereafter with their own eyes and they will visit Him. He will speak to them and they will speak to Him. Allaah says:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

"(Some) Faces on that Day will be shiny and radiant. Looking at their Lord (Allaah)." [Surah Al-Qiyaamah (75): 22-23]

And He says:

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

"Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day." [Surah Al-Mutaffifeen (83): 15]

If Allaah is screened from these people (disbelievers) during a state in which they are in discontentment this indicates that the believers will see Him while being in (the opposite) a state of pleasure. If this were not so, there would be no distinction between the two.

The Prophet (*radyAllaahu 'anhu*) said: **"Indeed, you will see your Lord, just as you see this moon. There is no difficulty in your seeing it."** This is an authentic hadeeth that has been agreed upon. [16]

This statement is a comparison between one manner of seeing with another manner of seeing. It is not a comparison between what is being seen and something else that is being seen, for indeed, Allaah has neither comparisons nor equals.

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[16] *Saheeh Al-Bukhaaree*: Book of the Times of Prayer (no. 573) and *Saheeh Muslim*: Book of Masjids and Places of Prayer (no. 633) from the hadeeth of Jareer bin 'Abdillaah.

THE DIVINE DECREE AND ORDAINMENT OF ALLAAH

From the Attributes of Allaah, is that He does whatsoever He wants. Nothing comes to pass, except by His desire (*Iraadah*) and nothing escapes His Will (*Mashee'ah*). There is nothing in this world that escapes from His Preordainment (*Taqdeer*) and nothing comes to pass except with His Administration (*Tadbeer*). There is no one that can go around the Preordainment (*Qadar*) that has been recorded for him. Nor can one transgress the limits of what has been decreed for him in the Written Tablet (*Al-Lawh-ul-Mahfoodh*). He wills all that the creation does. Had He made them infallible, they would not disobey Him, and had He willed that they all obey Him, they would surely obey Him. He created the creation and their actions, and He preordained their provision and lifespans. He guides whom He wills by His wisdom. Allaah says:

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ

"He cannot be questioned as to what He does, while they will be questioned." [Surah Al-Anbiyaa (21): 23]

Allaah says:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ

"Verily, We have created all things with *Qadar* (Divine Preordainment)." [Surah Al-Qamar (54): 49]

And He says:

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا

"He has created everything, and so He has assigned its Preordainment." [Surah Al-Furqaan (25): 2]

And He says:

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ

“No calamity befalls on the earth or in yourselves, except that it is (written) in a Book (*Al-Lawh-ul-Mahfoodh*) before We bring it into existence.” [Surah Al-Hadeed (57): 22]

And He says:

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَـٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا

“And whoever Allaah wills to guide, he opens his breast (i.e. heart) to Islaam. And whoever He wills to send astray, He makes his breast (i.e. heart) closed and constricted.” [Surah Al-Ana'aam (6): 125]

Ibn 'Umar reported that Jibreel asked the Prophet (*sallAllaahu ‘alayhi wa sallam*) what *Eemaan* was, so he responded: **“To believe in Allaah, His Angels, His Books, His Messengers, the Last Day and *Al-Qadar*, the good of it and the bad of it.”** So Jibreel told him: “You have spoken truthfully.” Reported by Muslim [17]

And the Prophet (*sallAllaahu ‘alayhi wa sallam*) said: **"I believe in *Al-Qadar*, the good of it and the bad of it, the sweet of it and the bitter of it."** [18]

One of the supplications that the Prophet (*sallAllaahu ‘alayhi wa sallam*) taught Al-Hasan bin 'Alee and which he himself used to supplicate with during the *Qunoot* of *Witr*, was: **"And save me from the bad of what You have ordained."** [19]

We do not use the *Qadaa* and the *Qadar* of Allaah as an excuse for us to abandon following His commandments and avoiding His prohibitions. Rather, we are obligated to believe in and know that with Allaah lies the proof (eliminating all excuses) by His revealing of the Books and His sending of the Messengers. Allaah says:

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[17] *Saheeh Muslim*: Book of Faith (no. 1) and it is also found in the hadeeth of Abu Hurairah in *Saheeh Al-Bukhaaree* (no. 50) and Muslim (no. 5)

[18] The chain of this hadeeth is weak. It is reported by Al-Haakim in *Ma’arifatu ‘Uloom-il-Hadeeth* (31-32) and from that path of narration, by Al-‘Iraaqee in his *Sharh of Al-Ulfiyyah* (pg. 327), from the path of Yazeed Ar-Raqaashee on the authority of Anas bin Maalik.

[19] An authentic hadeeth reported by Ahmad (1723), Abu Dawood (1425-1426), At-Tirmidhee (464), An-Nassaa’ee (3/248) and Ibn Maajah (1178) and its chain is *saheeh*. Ahmad Shaakir (*rahimahullaah*) authenticated it in his notes to *Sunan At-Tirmidhee*.

لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ

"In order that mankind shall have no excuse (i.e. proof) against Allaah after the (coming of) Messengers." [Surah An-Nisaa (4): 165]

We know that Allaah, High and Exalted, did not command or forbid except that which can be acted upon or abandoned. He did not force anyone to commit acts of disobedience nor did He compel anyone to abandon obeying Him. Allaah, the Most High, says:

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allaah has not given any soul a responsibility, except that He has given it the ability (to carry out that responsibility)." [Surat-ul-Baqarah (2): 286]

And Allaah says:

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ

"So fear Allaah as much as you are able to." [Surah At-Taghaabun (64): 16]

And Allaah says:

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ

"This Day every person will be recompensed for what he earned. There will be no injustice (upon anybody in their judgement) on that Day." [Surah Ghaafir (40): 17]

This indicates that every servant possesses actions and things he earns – he will be recompensed for his good deeds with reward and for his bad deeds with punishment. This will occur by the Divine Execution (*Al-Qadaa*) and Decree (*Al-Qadar*) of Allaah.

EEMAAN IS SPEECH AND ACTION

Eemaan (Faith) is a statement of the tongue, an action of the limbs and a belief of the heart. It increases with obedience and decreases with disobedience.

Allaah says:

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ
وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ ٥

"And they were commanded not, except that they should worship Allaah alone, making the Religion sincere to Him, and establish the prayer, and give the *Zakaah*. And that is the right religion." [Surah Al-Bayyinah (98): 5]

So He has placed the worship of Allaah, the sincerity of the heart, the establishment of prayer and the giving of *Zakaah*, all as being from the Religion (i.e. *Eemaan*).

The Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"*Eemaan* consists of more than seventy branches. The highest of them is to testify that *La ilaaha illa Allaah* (None has the right to be worshipped except Allaah). And the lowest of them is removing a harmful object from the road."**

So he (*sallAllaahu 'alayhi wa sallam*) placed speech and action as part of *Eemaan* (Faith). Allaah says:

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتۡهُمۡ إِيمَٰنًا

"As for those who believe, it has increased their *Eemaan*." [Surah At-Tawbah (9): 124]

And He says:

هُوَ ٱلَّذِيٓ أَنزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ ٱلۡمُؤۡمِنِينَ لِيَزۡدَادُوٓاْ إِيمَٰنًا مَّعَ إِيمَٰنِهِمۡۗ

"In order that they may grow more in *Eemaan* (Faith), along with their (present) *Eemaan*." [Surah Al-Fath (48): 4]

The Messenger of Allaah (*sallAllaahu ‘alayhi wa sallam*) said: **“Whoever says: *'Laa Illaaha Illaa Allaah'* and he has in his heart *Eemaan*, the weight of a wheat grain, or a mustard's seed or an atom, he will be extracted from the Hellfire.”**

Therefore he (*sallAllaahu ‘alayhi wa sallam*) has placed *Eemaan* at different levels.

FAITH IN EVERYTHING THAT THE MESSENGER INFORMED OF

We are obligated to have Faith in everything that the Prophet (*sallAllaahu 'alayhi wa sallam*) informed us about and in what has been authentically attributed to him through reports, whether we witnessed it or it was hidden from us. We know that it is a reality and the truth. This is the same with regard to whether we comprehend it or we do not comprehend it. We do not go beyond the outer actuality (i.e. literalness) of its meaning, such as the hadeeth concerning the *Israa* and the *Mi'raaj*.[20] It occurred while the Prophet was awake and not in a dream, for indeed the Quraish denied it and considered it something incredible. And they did not used to deny dreams.

Another example of that, is when the angel of death approached Moosaa in order to take his soul. He (Moosaa) struck him and gouged his eye, so he returned to his Lord who gave him his eye back.

Another example of that: are the signs of the Hour, such as the emergence of the Dajjaal, the descent of 'Eesaa bin Maryam, who will then kill him, the coming out of Ya'jooj and Ma'jooj, the emergence of the Beast, the rising of the sun from the west, and all that is related to this from what has been authentically reported.[21]

The punishment and pleasure of the grave are true. The Prophet (*sallAllaahu 'alayhi wa sallam*) would seek refuge from it (the punishment) and he commanded that it be done in every prayer.

The trial of the grave is true. The questioning of Munkar and Nakeer is true. The resurrection after death is true, and that will occur when Israafeel blows on the trumpet.

فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ

"And behold from the graves they will come out quickly to their Lord." [Surah YaaSeen (36): 51]

Mankind will be gathered on the Day of Judgement, barefoot, naked, uncircumcised, and having nothing with them (i.e. possessions). They will stop at the final place of standing, until our Prophet (*sallAllaahu 'alayhi wa sallam*) intercedes for them and

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[20] See the hadeeth of Al-Bukhaaree (no. 3207) and Muslim (no. 164) from the report of Anas bin Maalik on the authority of Maalik bin Sa'sah.

[21] Refer to *An-Nihaayah* of Ibn Katheer (*rahimahullaah*) and *Al-Idhaa'ah* of Sideeq Hasan Khaan (*rahimahullaah*) for this.

Allaah, Blessed and Exalted, reckons with them (i.e. judges them). The Balances will be set up, the records will be distributed and the pages containing the deeds of each individual will be dispersed into the right hands and the left hands.

فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا
﴿٨﴾ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ
ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾

"Then as for him who will be given his record in his right hand, he surely, will receive an easy reckoning. And will return back to his family in joy! But whoever is given his record behind his back (or in his left hand), he will invoke (for his) destruction. And he shall enter a blazing Fire and made to taste it's burning flames." [Surah Al-Inshiqaaq (84): 7-12]

The Balance (*Al-Meezaan*) has two scales and a tongue, with which it will weigh the deeds.

فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى
جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾

"Then those whose Balances (of good deeds) are heavy, they are the successful. And those whose Balances (of good deeds) are light, they are those who lose their own selves, in Hell will they abide." [Surah Al-Mu'minoon (23): 102-103]

Our Prophet Muhammad (*sallAllaahu 'alayhi wa sallam*) will have the Fountain (*Al-Hawd*) on the Day of Judgement. Its water is whiter than milk and sweeter than honey. Its drinking vessels are as numerous as the stars in the sky. Whosoever drinks a serving from it, will never thirst again after that.

The Bridge is true. The righteous ones will cross it and the evil ones will fall from it.

Our Prophet (*sallAllaahu 'alayhi wa sallam*) will intercede for the members of his *ummah* who have entered the Hellfire due to their major sins. Thus they will be

extracted from it due to his (*sallAllaahu 'alayhi wa sallam*) interceding (for them), but only after having been set ablaze and burned to ashes and charcoal. Then they will enter Paradise due to his intercession.

There will also be interceding done by the rest of the prophets, believers and angels.

Allaah says:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ

"And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him." [Surah Al-Anbiyaa (21): 28]

The intercession of the interceders will be of no avail to the disbelievers.

Paradise and the Hellfire are two creations that will not cease to exist. Paradise is the abode of the close friends of Allaah, while the Hellfire is the place of punishment for His enemies. The inhabitants of Paradise will abide therein (i.e. Paradise) forever.

إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ
عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

"Verily, the sinful evildoers will be in the torment of Hell to abide therein forever. (Their torment) will not be lightened for them, and they will be plunged into destruction with deep regrets and sorrows." [Surah Az-Zukhruf (43): 74-75]

Death will be brought in the form of a sturdy ram and slaughtered between Paradise and Hellfire. Then it will be said: **"O inhabitants of Paradise! Eternity for you and no (more) death! And O inhabitants of Hellfire! Eternity for you and no (more) death!"** [22]

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[22] *Saheeh Al-Bukhaaree*: Book of Commentary of Surah Maryam (no. 4730)

MUHAMMAD, THE SEAL OF THE PROPHETS

Muhammad is the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*), the seal of the Prophets and the leader of those sent by Allaah. The Eemaan (Faith) of a servant is not valid until he believes in his message and bears witness to his prophethood. Mankind will not be judged on the Day of Judgement except with his (*sallAllaahu 'alayhi wa sallam*) intercession. And no nation will enter Paradise, until his nation has entered it first.

He is the possessor of the banner of praise, the most praiseworthy station (*al-maqaam-ul-mahmood*) and the flowing Fountain (*Al-Hawd*). He is the leader (Imaam) of the prophets, their spokesman and the one who holds their intercession. His (*sallAllaahu 'alayhi wa sallam*) nation is the best of nations and his Companions are the best of those who accompanied prophets, may the peace of Allaah be upon them.

The best of the Prophet's ummah was Abu Bakr *As-Siddeeq*, then 'Umar *Al-Faarooq*, then 'Uthmaan *Dhun-Noorain*, and then 'Alee *Al-Murtadaa*. May Allaah be pleased with all of them. This is due to what has been reported on 'Abdullaah bin 'Umar that he said: **"We used to say, while the Prophet** (*sallAllaahu 'alayhi wa sallam*) **was alive: 'The best of this nation, after its Prophet**, **is Abu Bakr, then 'Umar, then 'Uthmaan, then 'Alee.' This would reach the Prophet and he would not oppose it."** [23]

It is authentically reported on 'Alee that he said: **"The best of this nation after its Prophet is Abu Bakr, then 'Umar. And if I wanted to, I would have named the third."** [24]

Abu Ad-Dardaa reported that the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"The sun does not rise nor does it set upon anyone better, after the prophets and the messengers, than Abu Bakr."** [25]

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[23] *Saheeh Al-Bukhaaree*: Book of the Virtues of the Companions (no. 3655). And in another wording found in Al-Bukhaaree (no. 3697), it states: **"During the lifetime of the Prophet, we used to not put anyone equal to Abu Bakr, then (the same was with) 'Umar, then (the same was with) 'Uthmaan. Then we left the (remaining) Companions of the Prophet alone, not distinguishing between any of them."**

[24] An authentic narration reported by Ahmad in his *Musnad* (1/106 & 110) and his son 'Abdullaah in his *Zawaa'id* (1/10620110 & 127). Ibn Abee 'Aasim also reported it in the book *As-Sunnah* (1201) and Al-Albaanee authenticated it in his checking of *As-Sunnah* (2/570)

[25] A hadeeth with a weak chain of narration reported by Ahmad in *Fadaa'il-us-Sahaabah* (135), Ibn Abee 'Aasim in *As-Sunnah* (1224) and Abu Nu'aim (3/325) from the hadeeth of Abu Ad-Dardaa. Refer to the comments on this narration found in the checking of *Fadaa'il-us-Sahaabah* of Imaam Ahmad with the notes of Wasiyullaah bin Muhammad bin 'Abbaas (1/152-153).

He (Abu Bakr) was the most deserving of the *Khilaafah* from all of the creation, after the Prophet (*sallAllaahu 'alayhi wa sallam*), due to his merits, his precedence, and also due to the Prophet's preference of him to lead the prayer over all of his Companions, may Allaah be pleased with them. It is also due to the unity in agreement of the Companions upon his precedence and giving the oath of allegiance to him. And Allaah would not have united them in agreement upon something erroneous.

Then after him was 'Umar, due to his merits and Abu Bakr's empowering it to him.

Then 'Uthmaan due to the preference of him by the members of the governing council.

Then 'Alee due to his merits and the unanimous agreement of the people of his time on it.

These are the rightly guided *Khaleefahs*. They are the ones about whom the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) said: **"Stick to my Sunnah and the Sunnah of the rightly-guided *Khaleefahs* (who will come) after me. Bite onto it (the Sunnah) with your molar teeth."**

The Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"The *Khilaafah* after me will endure for thirty years."** [26] The last part of it occurred with the *Khilaafah* of 'Alee, may Allaah be pleased with him.

We bear witness that the ten (individuals) will be in Paradise, just as the Prophet (*sallAllaahu 'alayhi wa sallam*) bore witness to it, when he said: **"Abu Bakr is in Paradise. 'Umar is in Paradise. 'Uthmaan is in Paradise. 'Alee is in Paradise. Talha is in Paradise. Az-Zubair is in Paradise. Sa'ad is in Paradise. Sa'eed is in Paradise. 'Abd-ur-Rahmaan bin 'Awf is in Paradise. Abu 'Ubaydah Ibn Al-Jarraah is in Paradise."**

As for everyone else whom the Prophet (*sallAllaahu 'alayhi wa sallam*) has testified will be in Paradise, then we bear witness to that (as well). This is reflected in his statement: **"Al-Hasan and Al-Husayn are the (two) leaders of the youth in**

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[26] An authentic hadeeth reported by Abu Dawood (4646-4647), At-Tirmidhee (2226) who declared it *hasan*, An-Nasaa'ee in *Fadaa'il-us-Sahaabah* (52) and Al-Haakim (3/71 & 145) who authenticated it, and Adh-Dhahabee agreed. Refer to Al-Albaanee's *As-Saheehah* (459) for a tremendous discussion on it as well as a refutation against those who claim it to be *da'eef*.

Paradise."[27] And his statement to Thaabit bin Qays: **"Indeed, he (Thaabit) is from the inhabitants of Paradise."** [28]

We do not ascertain for anyone from the people of the *Qiblah* (i.e. Muslims) that he will be in Paradise or the Hellfire, except for he whom the Messenger (*sallAllaahu 'alayhi wa sallam*) has ascertained it for. However, we wish well for the good-doer and we fear for the evildoer.

We do not declare anyone from the people of our *Qiblah* (Muslims) a disbeliever due to a sin nor do we cast him out of the fold of Islaam based on a deed.

We hold that *Hajj* and *Jihaad* are everlasting along with the obedience to every leader, whether he is righteous or evil. In addition, praying behind them (in congregation) is permissible.

Anas (*radyAllaahu 'anhu*) reported that the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"Three things are from the essence of *Eemaan*: Refraining from (harming) anyone who says: *'Laa Ilaaha Illaa Allaah'*. We do not declare him a disbeliever due to a sin (he may have committed) nor do we cast him out of Islaam due to an action. The *Jihaad* is everlasting from the time that Allaah sent me to the time when the last part of my *ummah* fights the Dajjaal. Neither the oppression of a tyrant nor the justice of a righteous leader nullifies it. And (the third is) the belief in *Al-Qadar* (Divine Preordainment)."** Abu Dawood reported it. [29]

From the Sunnah is: Loyalty to the Sahaabah, love for them, mentioning their good qualities, and asking Allaah to grant them mercy and to forgive them. And (also) refraining from mentioning their bad qualities and what they differed in, believing in their virtues and acknowledging their superiority. Allaah says:

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا
وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ

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[27] Al-Albaanee authenticated it in *As-Saheehah* (796), saying: "For the most part, the hadeeth is authentic, without any doubt about it. Rather, it is *mutawaatir* as has been stated by Al-Manaawee."

[28] *Saheeh Al-Bukhaaree*: Book of Virtues (no. 3613) and *Saheeh Muslim*: Book of Faith (no. 119) from the hadeeth of Anas.

[29] A weak hadeeth reported by Abu Dawood (2532) and Abu 'Ubayd Al-Qaasim bin Salaam in his book *Al-Eemaan* (pg. 47). Its chain is weak for in it is Yazeed bin Abee Nushba and he is unknown as is stated in *At-Taqreeb*. Al-Mundhiree graded its chain weak in his abridgement to *Sunan Abu Dawood* (3/380) for this reason.]

"And those who came after them say: 'Our Lord! Forgive us and our brothers who preceded us in Faith. And put not in our hearts any hatred against those who have believed.'" [Surah Al-Hashr (59): 10]

And Allaah says:

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ

"Muhammad is the Messenger of Allaah. And those who are with him are severe against the disbelievers, while being merciful among themselves." [Surah Al-Fath (48): 29]

The Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"Do not revile my Companions, for indeed if one of you were to give in charity, the equivalent of mount Uhud in gold, it would not reach a *mudd* (handful) of one of them, nor even half of it."** [30]

From the Sunnah is: Being content with the wives of Allaah's Messenger, the Mothers of the Believers, and the pure ones free from every type of evil. The best of them were Khadeejah Bint Khuwailid and 'Aa'isha Bint As-Siddeeq, whom Allaah absolved from guilt in His Book. She is the wife of the Prophet in this world and the next. Whosoever discards her from what Allaah has absolved her from, has disbelieved in Allaah, the Most Great.

Mu'awiyah is the (maternal) Uncle of the Believers and one of those who wrote down the revelation of Allaah. He was one of the *Khaleefahs* of the Muslims, may Allaah be pleased with him.

From the Sunnah is: Hearing and obeying the Muslim leaders and the *Khaleefahs* (*Ameer-ul-Mu'mineen*), the righteous from among them as well as the evil. This is so long as they do not command us with disobedience to Allaah, for indeed, there is no obedience to anyone if it involves disobedience to Allaah.

It is obligatory to obey: Whoever is given the *Khilaafah* while the people agree and are pleased with him, as well as (to obey) the one who fought against the people till he became the *Khaleefah* and was proclaimed "*Ameer-ul-Mu'mineen*." Opposing him, revolting against him and sowing the seeds of dissension amongst the Muslims against him is forbidden.

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[30] *Saheeh Al-Bukhaaree*: Book of the Virtues of the Companions (no. 3673) and *Saheeh Muslim*: Book of the Virtues of the Companions (no. 2541) from Abu Sa'eed Al-Khudree.

And from the Sunnah is: Making Hijrah from (i.e. Boycotting) the People of Innovations and separating oneself from them, abandoning arguing and disputing in the Religion, not looking into the books of the innovators and giving attention to their speech. And every newly invented matter in the Religion is an innovation.

Anyone who attributes himself with something other than Islaam and the Sunnah is an innovator, such as the *Raafidah*, the *Jahmiyyah*, the *Khawaarij*, the *Qadariyyah*, the *Murji'ah*, the *Mu'atazilah*, the *Karaamiyyah*, the *Kilaabiyyah* and those similar to them. These are sects of misguidance and groups of innovation. May Allaah grant us refuge from them.

In respect to an Imaam, concerning the (differing in the) subsidiary issues of the Religion, such as the four *madhaahib* (schools of thought), then it is not blameworthy. For indeed, differing in the subsidiary issues of the Religion is a mercy and those who differ in it are praiseworthy in their differing, and will be rewarded for their *Ijtihaad*. Their differing is a vast mercy and their agreement is a conclusive evidence.

We ask Allaah that He protect us from innovations and *fitnah* and that He cause us to live upon Islaam and the Sunnah. And (we ask) that He make us from among those who follow the Messenger of Allaah when alive, and that He resurrect us in his company after death, by His Mercy and His Grace, Ameen.

This is the last of the Creed – all praise is due to Allaah, alone. And may Allaah send His peace and blessings upon our leader Muhammad, his family and his Companions.